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# INDIANS AT • WORK



• JUNE 15, 1936 •

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D.C.







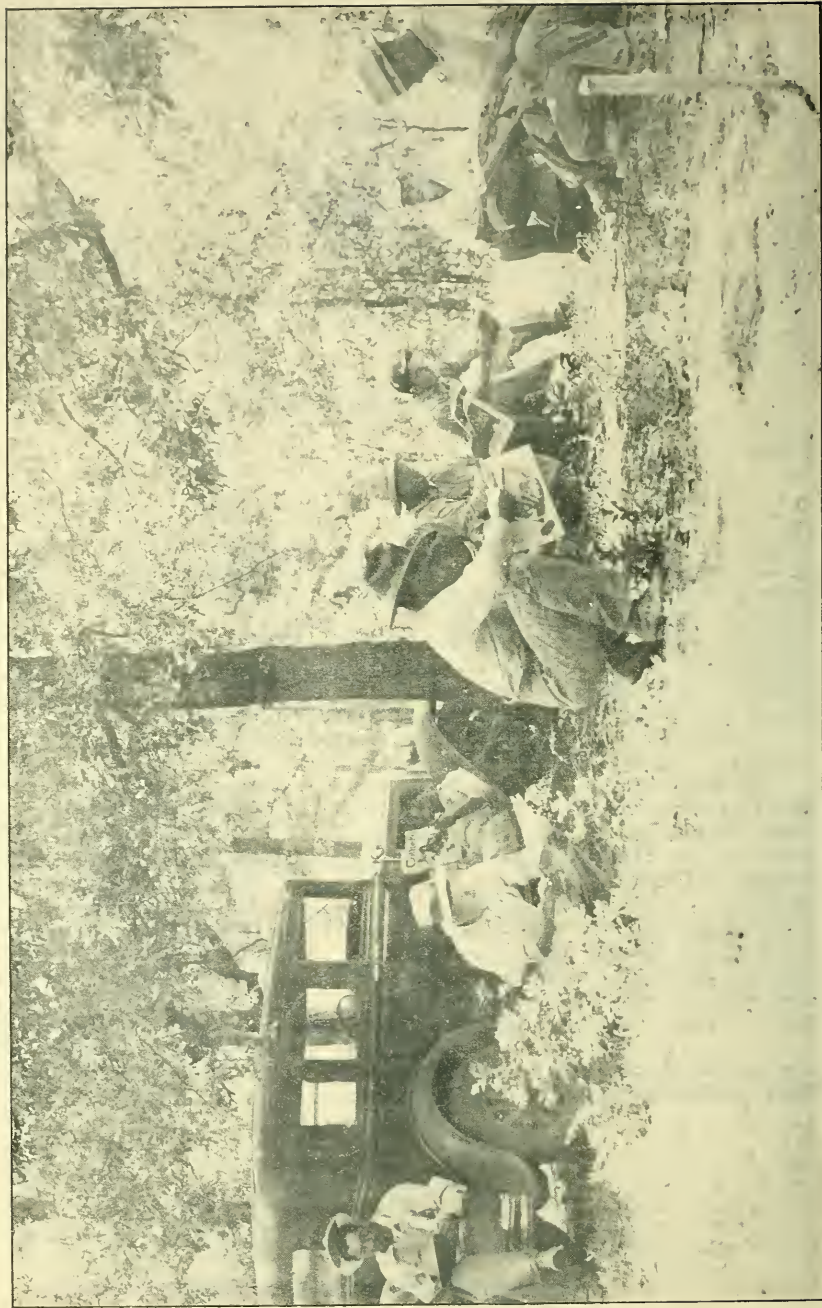
## I N D I A N S     A T     W O R K

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# · INDIANS · AT · WORK ·

A News Sheet for Indians  
and the Indian Service

· VOLUME III ·     · JUNE 15, 1936 ·     · NUMBER 21 ·

IN THE DEPREDAATION AREA OF NORTHWESTERN NEW MEXICO

(A Document Placed in the Hearings of the Senate Committee  
On Indian Affairs by Commissioner Collier)

The extermination of a people is going forward in northwestern New Mexico. This extermination is designed to benefit and is benefitting a handful of wealthy live stock operators who are factors in New Mexico politics. The immediate cause, at Washington, of this process of extermination, is the blocking of the Navajo Boundary Bill in the Senate. The weapons of extermination are legislative obstruction at the Capitol; whiskey, used to persuade desperate and starving Indians to surrender their breeding stock and thus their allotments; and the diseases incident to chronic and increasingly acute malnutrition - gradual starvation.

The immediate victims are several thousand Navajo Indians. But in addition, the entire Indian and white population dependent



upon the Colorado Basin for water supply, and upon Boulder Dam for water and power, ultimately will share the cost of this vital tragedy of these Navajo Indians.

The facts are as follows:

Their Ancient and Consecutive Home

Immemorially, the Navajo Tribe have occupied and used an area of land to the west and southwest of the present Jicarilla Reservation, northeast of Gallup and southeast of Farmington, New Mexico.

With government aid, these Indians stocked this land, and in 1914 they were grazing upon it an undetermined number of live stock, but not fewer than 300,000 sheep units.

Not referring here to earlier commitments by the United States, enough to say that President Theodore Roosevelt recognized the ownership of this land by these Indians and gave it to them. Thereafter, the New Mexico live stock interests, working through the Interior Department, procured the cancellation of the Theodore Roosevelt Navajo Reservation, and the cumulative expropriation of the Indians was commenced.

The area now is a crazy quilt of fragments of public domain, fragments of land owned by the Santa Fe Railway or its successors in interest, and allotments made to the Navajo Indians upon public domain.

Because of the confusion of land titles, neither can the Indian Service regulate the use of the range or otherwise stop soil erosion, protect against trespass, or effectively serve the Indians, nor

is it possible to organize a grazing district and thereby to institute range control. The region is a "no man's land", within which the predatory white stockmen, through methods to be described below, are year by year and month by month driving the Indians to the wall.

### The Boundary Bill

There was introduced three years ago, a bill which gained the endorsement of the Interior Department and of substantially all of the representative elements of New Mexico itself, including the Governor of the state, the Land Commissioner and the county boards concerned. This bill was actively favored by Senator Bronson Cutting, and it would be the law today, and the torments of the Indians and the destruction of the soil in the area would have been brought to an end, except for the untimely death of Senator Cutting.

The bill, representing extraordinary concessions on the part of the Navajo Tribe, proposes to establish an outside boundary of the Navajo Reservation. Within that boundary, through consolidation, through purchase, and through donations of the residual public domain, a solid Indian area would be established. Outside the boundary a grazing district would be set up. Thus, regulation and positive administration would be assured to both of the areas.

Until the bill is passed, the operations of the Soil Conservation Service, the Indian Emergency Conservation Work, and, generally, the rehabilitation grants of the Federal Government, must go around this area of several million acres and may not enter it. This

means that water development, soil saving, and the sundry operations necessary to prevent the complete wreckage of this watershed, await the passage of the Boundary Bill.

How is the extermination of the Indians being worked, while the Boundary Bill remains blocked?

#### How the Navajos Are Victimized

The facts are at hand in a detailed and a terrible report supplied by the Soil Conservation Service of the Department of Agriculture.

As stated above, the Indians are possessed of allotments scattered throughout this region. The allotments were made in order to include living waters or those small reservoir sites which peasant populations can build and maintain.

And as stated above, within recent years the Navajos, living upon their allotments, have grazed them and have grazed the contiguous areas.

Entering into the picture come the big stockmen, whose names can be supplied if they are wanted.

Then came severe winters. The Indian sheep were decimated - as many as fifty per cent, for example, in the terrible blizzard of 1932.

The Government could not or did not supply the credit through which these Indians could replenish their herds. (It is now, but in insufficient quantity, beginning to supply this credit.) There-



upon (since, through herd destruction, the Indian allotments were rendered unusable by the Indians, and the Indians were faced with starvation) these live stock barons offered ten dollars, twenty dollars, thirty dollars to the desperate Indians, and leased their allotments and replaced the Indian sheep with sheep belonging to the companies.

But through the identical years, and down to the present moment, more picturesque devices were used. The report of the Department of Agriculture states, and shows by successive examples, that Indian after Indian has been persuaded, through debauchery with whiskey, to surrender his breeding stock and thus to lose his foothold as a live stock man. In exchange for whiskey, systematically peddled to these Indians, Navajo family after Navajo family has given up its foundation stock. Thereupon, automatically and systematically, these live stock barons have moved their sheep upon the Indian range.

#### Live Stock Shrunk From 100,000 to 37,000

So it has come about, for example, in a representative area, the Pueblo Alto area, that the Indian live stock has shrunk from 100,000 to fewer than 37,000. Every Navajo animal that has vanished has been replaced by one or more animals belonging to the "big fellows." When a Navajo herd falls below a certain minimum of numbers, its doom is assured. The Navajos must eat to live, and they consume their sheep and goats. The herd that falls below the minimum line disappears within a year or two.

So, cumulatively, through all the methods described above, the white barons are continuing to pin the Navajos against the wall; the average income of the Navajos has fallen to one hundred and thirty dollars a year for average families of five souls; and not even "made work", paid for out of emergency funds, can be supplied to these desperate Indians because of the conditions of the land titles.

The above-described operation is going forward outside the proposed final boundary as delimited in the pending bill, and inside the final boundary. With every month of continued delay in the enactment of the bill and in the consequent formation of a grazing district, the encroachments of the white barons grow greater; the priorities which they can assert when a grazing district is finally formed become more preponderating; and to the west of the proposed outside boundary, an identical situation grows more intense.

#### The "Smoke Screen"

As a "smoke screen" to cover the realities described above, it is being proclaimed that these Indians are in a desperate state because the Government has bought their live stock from them. Even certain misinformed Navajos, led by J. C. Morgan, a Navajo Indian missionary, have come to Washington making this statement. It is untrue. The Pueblo Alto district, concerning which all of the facts, compiled by the Department of Agriculture, are at hand, may serve as an example. In that district, purchases by the Government have accounted for less than twelve per cent of the diminishment of the

Navajo herds. More than eighty-eight per cent of the reduction is accounted for by the predatory actions above described, including the systematic debauchery of these Indians with liquor with the effect of separating them from their breeding stock and therefore from their land allotments.

And the purchases of live stock which the Government has in fact made in this area merely have taken the place of purchases which whites - honest traders and dishonest bootleggers - would have made. Most of the sales to the Government were made by Indians whose herds have fallen below that minimum line where it is no longer feasible to continue to run the herd at all.

What will happen if the blocking of the Boundary Bill is continued?

The prediction is a hazardous one - hazardous principally because this section of the Navajo Tribe has shown a well-nigh unimaginable endurance and patience under a persecution which has meant present agony and gradual death.

#### What is Behind the "Smoke Screen"

But in the area in question, which history may record as the "Indian Extermination Area of Northwestern New Mexico", the condition has now reached the point where human endurance must stop.

The investigator of the Department of Agriculture states:

"The general situation is beyond belief. I have never seen on the reservation proper anything that could compare with the misery of these people. Our Navajo interpreter, Dannie Bia, stated that he never realized that Navajos lives like this."

Among this desperate, half-starved population, tuberculosis is like a raging fire. The infant death rate, due principally to malnutrition, is running at five times, or more, the normal infant death rate. Direct relief by the Indian Service is preventing deaths immediately attributable to starvation, but slow starvation is indefinitely more killing than swift starvation, for the masses of any people.

It is impossible to guarantee that the situation will not, in the months ahead, result in physical violence.

Who are the beneficiaries from the processes above described? Are they the masses of the people of New Mexico? In no sense are they such.

Are they the native, or Spanish-American, element? They are not.

Are they the cities of Gallup or Santa Fe? Not at all.

Are they the valley populations dependent upon the watershed which is being ruined? No, these valley populations will ultimately be ruined themselves if the present range wreckage goes forward.

The only beneficiaries are certain live stock barons, numbering not more than a dozen, powerful factors in the politics of New Mexico but representative of no interest of any basic population of that state.

JOHN COLLIER

Commissioner of Indian Affairs





Photograph by Mario Scacheri



## SOME SOCIAL CUSTOMS OF THE MODERN SENECA

By William N. Fenton - Community Worker  
New York Agency - New York

The problem of providing for the hungry stranger, the sick and the needy neighbor is met somehow by every society. Our own highly individualistic social order, where many people live in densely populated urban areas, often without knowing their neighbors, has relegated its public charges to private charity or great impersonal agencies of the State.

Hospitality and customs of cooperation for social and charitable purposes were evidently universal among the eastern Indians. Probably no people carried the principle of living in common to the extent of the Iroquois. The family, the household, the clan and the village, or whatever the unit of distribution when the old women apportioned the morning or evening meal, made sure that no one went hungry. Despite generations of segregation, the white stranger is accorded the same kind of treatment as the early travelers, who have left us many glowing accounts of Indian hospitality and generosity.

"The Creator forbids unkindness to the old."

"Now the Creator made food for all creatures and it must be free for all. He ordained that people should live in communities. Now when visitors enter a lodge the woman must always say, "Sedekoni," come eat. Now it is not right to refuse what is offered. The visitor must take two or three bites at least and say, "Niawen" (Thanks). Tell this to all your people."

"When a woman hears children playing near her lodge she must call them in and ask them to eat .... for some children are of poor parents and have little to eat...."

Whenever a man returns home, to this day, his wife will set food before him. The social worker who happens to be present will be invited to sit down. When his wife is tardy with a meal, a man may make remarks about having seen passing on the road the skeletons of husbands who had been starved by their wives. In some houses the men still eat first and then the women arrange the meal to suit themselves.

Although the precepts of Handsome Lake's message may be in some measure an inventory of commonly disregarded virtues, he indicates certain desirable patterns of the old culture which still persists.

"Now another message to tell our people."



Working Together - "Wood Bee"

"Now some men have much work and invite all their friends to come and aid them and they do so. Now this is a good plan and the Creator designed it. He ordained that men should help one another."

Communal customs of production as well as consumption were aboriginal. Roger Williams found the New England Indian .... "neighbors, men and women, forty, fifty or a hundred" .... joining freely ...." to break up their fields and build their forts." Mary Jemison describes the Seneca women of the Genesee perform-

ing together agricultural and menial labor, which, with the Seneca men preoccupied with war and the chase, was inevitably considered women's work.

"In order to expedite their business, and at the same time enjoy each other's company, they all work together in one field, or at whatever job they may have at hand. In the spring they chose an old active squaw to be their driver and overseer when at labor, for the ensuing year. She accepts the honor and they consider themselves bound to obey her.

"When the time for planting arrives, and the soil is prepared, the squaws are assembled in the morning, and conducted into a field, where each plants one row. They then go into the next field, and plant once across, and so on until they have gone through the tribe. If any remains to be planted, they again commence where they did at first, (in the same field) and so keep on until the whole is finished. By this rule they perform their labor of every kind, and every jealousy of one having done more or less than another, is effectually avoided.

"Each" squaw cuts her own wood; but it is all brought to the house under the direction of the overseer - each bringing one backload."

Halliday Jackson, a Quaker missionary among the Senecas along the Alleghany River during several years preceding 1800, also describes women working communally in fields which were privately owned. He adds that they apparently enjoyed themselves as much as white women in their most social entertainments. Early in the fall they joined in large companies to assist each other in hauling great burdens of firewood which they suspended across their backs from a burden strap.

Although "Bees" with women figuring prominently at planting, harvesting and wood cutting, were formerly more common, the custom of mutual assistance still prevails among the New York Indians. With the cessation of the colonial wars and the gradual adaptation of western industrialism, farming has become the work of men and a neat wood pile the criterion of a good husband. Whereas the missionaries decried the older customs of mutual aid and communal hospitality, which often necessitated keeping secret the locations of cache pits, lest lazy people depend on their clansmen to feed them, the modern trend toward an intense individualism, fostered by a case rather than a group treatment, leads to the inevitable breakdown of social groupings, the neighborhood, the clan and charity societies. The case method emerged from the treatment of maladjustments in our own, individualistic society which ordinarily lacks nexus of kin and locality.

While living among the Senecas at Allegany Reservation during 1933, I was surprised to learn that the more conservative families living about Coldspring Longhouse, the followers of Handsome Lake's teachings, still go about helping each other plant. It was June. On the first Sunday of my visit, I was told that a group of men and women who passed on the road carrying hoes were members of a "society" enroute to hoe an old lady's garden. That evening we visited a neighbor to borrow a boat for fishing. Returning, we stopped at Sara Armstrong's, because they were singing inside. At the oack of the house, six men sat facing each other on two rows of chairs. One, who held the drum, sang a verse and the others kept time by bumping their heels and beating cow horn rattles in the palms of their left hands. Then they repeated the song together, vibrating their rattles double time with the drum, and simultaneously maintaining the slower, measured tempo with their heels.

Youngsters sat on a nearby bench, hands clasped between their knees, gently moving their heels and humming; they were learning the song. My informant said, "This is esi 'da 'ganye, the women shuffle their feet." The songs belong to the Women's Dance. The men like to sing them. They are a society who meet to help each other, and when they have finished working, they sing for pleasure. Presently a speaker arose. He thanked the men and women who helped Sara Armstrong, our hostess. In return she had set a full kettle for the society. He asked the men to



After the "Wood Bee"



assemble next week to cut brush in the tribal cemetery. Finishing in the cemetery, they were to go in a body and put roofing paper on Alice White's house. The women served the singers first with bowls of hulled corn soup which Sara ladled out of the kettle. She passed me a brimming bowl of soup, a spoon, and a salt shaker, saying, "His fece is white, but maybe he likes soup. Perhaps later, he may learn to sing." The leader soon gathered the cow horn rattles and the drum, put them in a hand basket and paused at the door to say, "We are glad you came. You are welcome to sit with us. We will let you know where we meet next Tuesday." At midnight, we walked down the road; I had found the Seneca as described - a charitable people.

According to contemporary tradition, the Singing Societies grew out of groups of men who helped the women. "In the old days women folk mostly tilled the fields while the men hunted. Villages were moved about with the vagaries of game and the productivity of the soil. They burnt over the land and planted their fields along the streams and river terraces. The men helped with the clearing, but the women did most of the cultivating. These fields were largely the property of households .... and the clans. It was the custom to go about cultivating these fields in rotation - all helping one another.

"Until a few years ago, we had a field here which all the people cultivated for the benefit of the poor and needy. We also kept a field for the Longhouse kitchen where we grew food for the feasts to the Creator. Of late, the Indians are getting white man's ways and one man would have the whole reservation. The Seneca were the only people who blessed the seed before planting it, and again after the harvest in the fall."

The officers of the Coldspring Singers are a leader and an assistant leader elected from each group of four clans, and a first and second drummer who are similarly elected. The society has a messenger who acts as poor-master. A needy person goes to the poormaster and asks for aid. He notifies the members who are obligated by faith in the Handsome Lake revelation to help their neighbors. However, personal factors frequently enter and the Mutual Aid Societies fail to appear where they are invited despite the feast that their host has prepared. The societies are reluctant to help those who provide well for themselves.

Wherever the Handsome Lake Religion prevails, there are Mutual Aid Societies banded together to perform whatever community work is necessary. The Christian Indians share the custom, but call cooperative activities "Bees" which they frequently organize within the "Iroquois Temperance League" or a Lastman's Club. At Newtown on Cattaraugus Reservation, an informant told me there is a society of women. If a woman takes sick and dies, they go and take care of her.

Anciently, the Chiefs were responsible for the welfare of the people. They could go to a society and ask it to assist a family. They say at Tonawanda that after a crop failure one fall, the Chiefs went to a miller in West

Shelby and borrowed in the name of the Nation enough grain to carry the people through the winter. The societies have later assumed the proportion of singing companies with definite organizations, because of the traditional tendency for Indians to sing and dance when gathered in social groupings: The family, the clan, the locality, or the nation: But their original purpose - charity and mutual aid - still obtains.

If a man wants to raise a house, he may call upon his clansmen-matrilineal descendants of women belonging to the same clan, or he may summon his singing society. His personality will largely determine how many show up. He may be shrewd and set two gangs to shingling opposite sides of the roof and offer a prize for the team which first reaches the peak, or, he may discover his would-be helpers all seated smoking on the lumber pile.

During the summer of 1933, the Coldspring Society was asked to cut wood for a young widow who was having a baby. When the society arrived toward noon, the women of the family, who had helped the doctor deliver the child, were busy about the house complaining that they needed firewood to heat water for washing the baby. One elderly woman, who claimed to have delivered half of the community, jokingly remarked that the old people used to wash babies in cold water.

We cut up a dead chestnut tree and some older men split the lengths into kindling near the kitchen. At noon, the women announced the meal was ready and we sat down in the shade. The leader returned thanks to the Creator and all of us who had come to assist the mother and her child. Reprinted from "Social Welfare Bulletin."

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#### SWINOMISH TRIBE REPAYS LOAN IN FULL

The Swinomish Tribe under the Tulalip jurisdiction has repaid in full the funds borrowed from the Government to promote the fishing industry. In the first half of 1934 a loan was obtained for \$1,412.91 for the purchase of piling, hardware, oil, nets and other fishing supplies and equipment.

Before the end of the year they had repaid \$712.91. In 1935 they obtained a loan for \$2,808.31. By the end of that year they repaid the balance remaining on the 1934 loan and all of the 1935 loan. Within two years this group borrowed and repaid in full \$4,221.22. This is an enviable record, especially since their equipment was severely damaged by storm in 1934 and part of the 1935 loan had to be used for repairs. They now have equipment upon which no debt exists and which when used in this undertaking will bring in a net income for the tribe and its members.



## THE SENATE HEARING ON NAVAJO BOUNDARIES

Secretary Ickes' remarks before the Senate Committee on Indian Affairs are published on page 17. The situation upon which Secretary Ickes dwelt with so much earnestness probably is the most dangerous and painful Indian crisis of the present year. Therefore, Commissioner Collier's prepared statement, given to the Committee at the end of Secretary Ickes' testimony, is published on page 1.

The opposition to the Navajo Boundary Bill, centering in Senator Chavez of New Mexico, dwelt upon the loss of taxes to the counties through the proposed Boundary Bill. Commissioner Collier pointed out that the tax losses would be utterly negligible compared to the immediate and permanent expenditure on land improvements which the Boundary Bill would make possible. (Actually only 515,240 privately owned acres are involved in the bill. Taxed at  $3\frac{1}{2}$  cents an acre, this area would yield \$18,033 a year of tax revenues if the taxes were paid. Frequently they are not paid.) The government investment in water development, soil conservation work and road work within ten years would exceed five million dollars. The government investment would equal the tax yield of 272 years.

Senator Chavez insisted that the desire of the Navajos was not for more land but for more live stock on the land which they possess, and for a greater assignment of irrigated acreage. He stated that J. C. Morgan, of the Navajo Tribal Council, was opposed to the Boundary Bill. Commissioner Collier replied that the Navajo Council unanimously had endorsed the Boundary Bill year after year. He reiterated that the diminution of Navajo live stock, in the area within and without the proposed boundary, was due eighty-eight per cent to purchases by whites and by bootleggers and less than twelve per cent to purchases by the government. (On the reservation taken as a whole, the net reduction in sheep units from 1933 through 1935 has been 212,000, principally made up of goats. The reduction has totaled fourteen per cent. The sheep units in 1935 totaled 1,265,000, against an actual carrying capacity of 560,000.)

As for irrigated lands, Commissioner Collier told the Committee that there were about 18,000 irrigated acres, wholly insufficient to meet the Navajo requirements for subsistence farming. Ten irrigated acres is a subsistence farm he stated. The twenty acres per family which Mr. Morgan demands would be a commercial farm. Subsistence farm requirements must be met first, not commercial farm requirements.

Commissioner Collier placed in the record some fundamental reports lately received from the Indian Service and Soil Conservation Service in the Navajo area. One of these reports, mimeographed, is available to interested individuals. It deals with the agricultural and range resources of the total reservation. This report is summarized in a condensed document which Commissioner Collier added to the Senate Committee's record. This may be found on page 19 of this issue of INDIANS AT WORK.

The Navajo Boundary Bill continues to be blocked.



This gully was a road fifteen years ago. Unless erosion is checked this gully will entirely destroy the mountain valley in another decade.



Navajos building stone and brush dams to check erosion and refill gully.

STATEMENT BY THE SECRETARY OF THE INTERIOR, HAROLD L. ICKES, BEFORE

THE SENATE COMMITTEE IN RELATION TO THE NAVAJO BOUNDARY BILL

Mr. Chariman and members of the Committee, I have not prepared a formal statement. I came here today to express my very earnest conviction that the interests of the Federal Government, and the interests of the people of New Mexico, and the interests of the Indians, particularly the Navajos in New Mexico, would be advanced by the adoption of this bill.

Personally, I have been very much interested in it. I have not had the pleasure of appearing in behalf of any legislation before this committee here before, but the tragic injustices that are continuing to be inflicted upon the Navajos of New Mexico are such that I am appearing before you in behalf of this bill. These injustices are being inflicted when practically, without expense to the United States, those injustices could be redressed, and they are such as to arouse the deep sense of indignation in the heart of any man who knows the facts.

All that this bill proposes to do is that some 4,000 square miles which now constitute a "No Man's Land" be divided between the Navajos, which will enable them to live in some measure of decency, and a grazing district. About one-half of it would go to the Navajos, and the other half we could set up in a grazing district, which would be for the advantage of the cattle and sheep men of New Mexico.

This bill, I understand, has the endorsement of the Governor of New Mexico, the endorsement of the Land Commissioner of New Mexico, and, generally speaking, the endorsement of the local interests, with this exception:

There is a group of predatory interests that have no scruples at all about getting land or property from the Indians, and they have been preying upon the Indians, and they want to continue to prey upon them.

What is happening in that country is the thing to which I wish to address myself. I do not know who is doing it, but I know it is being done, according to the best information we can get. We have been trying to build up the Indian industry there, and we have been trying to improve the breed of their stock. Now certain gentry go into that country with bootleg whiskey. They take the whiskey in and bring the breeding stock out. You can draw your own conclusions.

In the meanwhile, if it was not for the hand-outs given to these Indians by the Federal Government, many of them would actually be starving to death. It resolves itself into a question of whether the United States Government with this land, the title to a considerable area of which is in doubt - whether this land can be put to a use which would be good for the land as well



as for the Indians and good for the white stockmen. I do not want to impugn anybody's motives, but naturally it raises the question in the mind of anyone, just why anyone would want to benefit from such a state of chaos. Why do we want to permit these Indians to starve? They do not want to live on charity, and it is not necessary.

The per family income of the Navajos in that area has now fallen to \$130 a year, the average for a family of five is \$130 per year. All we ask is that this land be given to the Navajos so that we can go in with our ECW camps, restore the range which is now being destroyed rapidly through erosion, build up the Indians, and build up the white interests as well.

Now, these Indians have been terribly patient, and I do not know how long any group of people, be they Indians or be they whites, are going to sit quietly by and watch their women and their children starve.

I do not want to be an alarmist, but it is not without the realms of possibility that we will have serious disorder and bloodshed in that country in the next year or two unless some of these wrongs are redressed.

Mr. Chairman, it ought to be possible to restore this land. You men of the West know how the range has been depleted, resulting in the passage at long last of the Taylor Grazing Bill, which would give the Federal Government the right, if you please, to regulate to some degree the use of its own land, the property of the people of the United States. We are trying to prevent overgrazing. We are trying to restore the range while preventing overgrazing, which would result in further deterioration of the range.

Merely as a matter of national economy, irrespective of any rights or any sense of justice to the Indians, it ought to be possible for the Department of the Interior to restore this range, because we have not enough range now to take care of the sheep and cattle and horses that have use for that range.

That is the plea which I have come here to make. I cannot conceive, and I challenge anyone to give a real reason based on equity and justice, or based upon the hard facts in the case, why this bill should not pass.

The bill received consideration by this committee, and it should have been on the statute books before this, and we would not have to be feeding these Indians, and we would be building up their range and making it possible for them to support themselves and their families in a self-respecting manner, in the manner in which they want to support themselves and their family, but it is still hanging fire.

I am not asking this as a personal favor. My conscience would not be clear if I left anything undone to present my views and to tell this committee what I think is involved in this case.

I do not want to rest on my conscience the thought of my own, even lacking any accusation from the outside, that I failed to do everything in my power to see that justice was done, to see that these Indians were given a chance to sustain themselves in decency, and to see that the interests of the United States in this large area - the land which is being allowed to go to pieces - not for the benefit of New Mexico, not for the United States of America, and for whose benefit I do not know - but that is the situation, gentlemen, and I would like to see it rectified.

\* \* \* \* \*

### THE CRISIS UPON THE NAVAJO RESERVATION AS A WHOLE

May 29, 1936.

The significance to the nation of the Navajo Indians' plight was pointed out today by Indian Commissioner John Collier, after the receipt of reports on the range and agricultural conditions of the huge reservation in northern Arizona and New Mexico. He said:

"The 50,000 Navajos are living, as it were, in a steel cage suspended over a deep chasm, and the floor is splintering and cracking under their feet. The eroded reservation is no longer able to feed the sheep that support this virile race of original Americans. The tribe is increasing at a rate faster than the growth of any other part of the general population, yet the white man's laws prohibit the enlargement of the reservation. Even the privilege of buying additional land with their own tribal money in New Mexico has so far been practically denied them. In truth and in fact the Navajos are hemmed in by the steel bars of the white man's law, while drought, flood and wind destroy the soil from which their hungry flocks have removed the protective cover of grass and brush.

"According to the reports just received from the range and agricultural experts of the Interior Department and the Soil Conservation Service of the Department of Agriculture, it is possible under ideal conditions to make the 25,000 arid square miles of the reservation produce an annual income equal to approximately \$317 per family, or 18 cents a day per person. But such an average income presupposes a mathematically equal division of grazing rights and the complete restoration of the grass and brush cover. In order to bring the grass back, it will be necessary to obtain drastic temporary reductions in the number of sheep and other live stock now trying to make a living on practically grassless areas. And in order to give the mass of the little fellows - the Navajos with only a few head of stock - a chance to obtain more grass and more sheep, the stock reduction must fall principally on the large, commercial Navajo sheepmen. At present there is a single Navajo family which monopolizes a minimum of 331,000 acres of the tribal range. Another monopolizes 228,000 acres. Four families, together, are using ten per cent of the total range resources of the Navajo tribe.



"In the restricted, crowded, eroded Navajo reservation, there is no room for large commercial live stock operations. Every acre on the reservation is needed for subsistence purposes. Since Congress has prohibited the enlargement of the reservation, the growing Navajo population can no longer allow a few large Indian operators to monopolize hundreds of thousands of acres for their exclusive use. These big operators must take the bulk of their commercial flocks outside the reservation and give the mass of the Navajos a chance for minimum subsistence.

"Even with an equitable division of grazing rights and with grass restoration, processes that will require years to complete, the Navajo problem will remain acute. The tribe is growing rapidly. The 'steel bars' erected by Congress around the reservation must be broken, the Navajos must be given a chance to expand normally on additional land. If those bars are kept up, and if the equitable redistribution of the damaged range is not accomplished, it is certain that, according to the report of the experts, 25,000 of the 50,000 Navajos must vanish or must become permanent relief charges of the Federal government at a cost of at least a million a year. That would mean the cultural and moral ruin of one of the most admirable of American Indian tribes and the largest of them all.

"The action by Congress which is immediately needed, to push back somewhat, although not to break, the steel bars imprisoning the Navajos, is the passage of the New Mexico Boundary Bill."

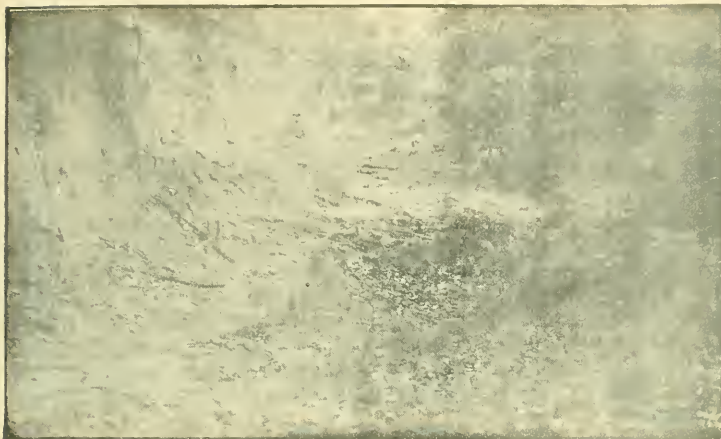
\* \* \* \* \*

#### WHO'S WHO

The speech which appears on page 22 of this issue was made by Robert Fechner who is the Director of Emergency Conservation Work.

Sue S. White whose article entitled "Indians in Social Security" was formerly the Director of the Consumers Division of the National Emergency Council and is at present an attorney for Social Security.

Mr. William I. Goodwin, who, together with Mr. G. Warren Spaulding, wrote the article entitled "Haskell Vocational Graduates and Their Jobs" which appears on page 44, is the Associate Supervisor of Industrial Training (Agriculture). Mr. G. Warren Spaulding, who is the co-author of this article is the Head of Industrial Training at Haskell Institute in Kansas.



Abandoned Freight Trail  
Leading to the Ford At  
Rock Falls.



Work Group On Rock  
Falls Project.



Rock Falls As It Looks  
Today.

SPEECH MADE BY ROBERT FECHNER BEFORE THE INDIAN MEETING AT THE  
INTERIOR AUDITORIUM, MAY 13, 1936.

In the spring of 1933, at a time when the Civilian Conservation Corps was just beginning to take shape, John Collier, Commissioner of Indian Affairs, initiated a movement to have the Indians included in our general plans for aiding unemployed youth and rehabilitating our forests and soils. When the matter was brought to my attention, I spoke to President Roosevelt and, after obtaining his approval, I set aside a few million dollars for CCC-type work on Indian reservations. It was decided at the time that the Indian Emergency Conservation Work could be carried on more advantageously by turning the money over directly to the Office of Indian Affairs and allowing this office to handle the selection, enrollment and care of the men as well as the planning and supervision of the work programs.

Through the employment of this somewhat more elastic system it was possible for the Indian Office to arrange for the use of camps somewhat smaller than the 200 man type of camp which we have used for the Civilian Conservation Corps proper. Instead of giving the Indians simply a cash allowance and then requiring that enrollees send home a portion of their earnings, the Office of Indian Affairs arranged to permit workers to live with their families and to take home not only cash allowances but subsistence funds. I am advised that this program has worked out in a very satisfactory manner. I have been gratified to learn from Commissioner Collier that the projects in the field have been carried on almost wholly with Indian personnel.

The results of our Indian ECW program have been highly important both for Indians and for the nation at large. Our official reports show that very important work has been done in the protection and improvement of Indian forests, in the development of more adequate water facilities and in the protection of Indian grazing and forest lands from erosion, rodents and other pests. Extensive campaigns have been conducted to stem the attacks of such diseases as the destruction of white pine blister rust, a fungus disease which over the last few years had threatened to destroy large areas of valuable white pine stands not only on Indian reservations but in other sections of the country.

Progress has been made in reducing damages caused by beetles and rodents. I am advised that the erosion control measures taken are proving of great value in the protection of Indian grazing and farming lands. Perhaps you would be interested in a few of the major types of work which have been completed by the Indians participating in the Emergency Conservation Work program.

The Indians have, for instance, built 61,000 erosion check dams, completed rodent control operations over 10,232,728 acres, eradicated poisonous plants from 58,000 acres, completed tree and plant disease and insect pest control work over 784,000 acres and constructed 5,117 miles of truck trails and minor roads and 1,597 miles of horse and foot trails.



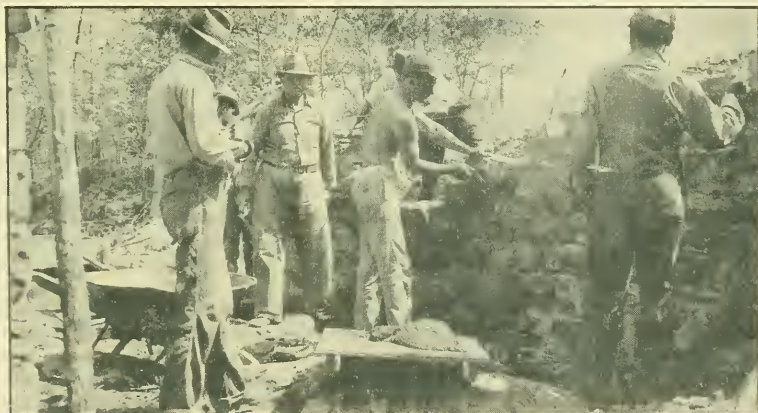
As water conservation measures, Indian ECW workers have built 542 large impounding and diversion dams, developed 5,117 springs, water holes and small reservoirs and dug 746 wells. As a further aid in the care of live stock 119 corrals have been constructed, sixty cattle guards built and 1,985,643 rods of range fences built. Seventy-one lookout towers and houses have been erected as a part of the program for strengthening the Indian forests fire protective system.

There can be no question as to the value of the forest, soil and water conservation activities of the Indian CCC workers. But of equal importance has been the relief, the educational and the health aspects of this work. I am advised that Emergency Conservation Work solved a grave economic problem for thousands of Indian families. It has given training to the young men, it has preserved the self-respect of those who have been given employment and it has assisted in building up the health of large numbers of young Indians.

The conduct of Emergency Conservation Work also has offered an opportunity for the training of hundreds of young men in the handling of men, in the administration of camps and in the handling of Indian lands in such a way that they will be rehabilitated and conserved for the use of present and future generations.

Of the amount of money appropriated for Emergency Conservation Work on Indian reservations, more than fifty per cent has been paid in cash allowances and salaries to Indian workers and supervisors. A considerable amount of this money has been utilized in supplying food, shelter and medical attention, together with the supplies and materials which are necessary to operate the program.

Work projects have been carried on in the neighborhood of eighty reservations. Indians in twenty-three states have participated in the work.



Indians Engaged in Stone Masonry on Culvert Construction  
Five Civilized Tribes Agency, Oklahoma.

I.E.C.W. ON THE ALABAMA AND COUSHATTA RESERVATION, TEXAS

By Fred L. Verity, I.E.C.W. Conservationist

Down in Polk County, Texas, seventeen miles east of Livingston and seventy-two miles northeast of Houston, is located the reservation of the Alabama and Coushatta Indian tribes, whose population totals approximately 290 Indians at the present time.



Indian Planting His Field. Typical Example Of Method Of Farming. Alabama And Coushatta Reservation.

Alabama and both tribes have intermingled so that the names are synonymous. Later in 1928 Congress appropriated funds for the purchase of 3071 acres adjoining the original reservation.

This is truly a closed reservation as the Indians have no citizenship and have no status off of their reservation. They have always lived under the guidance of a chief with a community form of government. In the beginning their homes consisted of small log huts in which several families still reside. The State of Texas has constructed approximately twenty-five small houses and at the present time a few two-room houses are under construction to replace the tumble down log shacks in which some of the families are living. These houses are located at various places on the reservation, where the Indian has cleared a small patch of land for farming.

The community center contains several buildings and is a very attractive spot amidst the tall pine trees and the sweet gum covered with Spanish moss. A schoolhouse, gymnasium, hospital, homes for the Indian Agent and school principal, together with the little church and adjoining graveyard constitute the picture. A new sheet metal building used as a canning factory also adjoins the central group of buildings.

In the year 1854 General Sam Houston was responsible for the Texas legislature giving the Alabama Indians a grant of land consisting of 1210 acres which they now occupy. This homeless tribe was thus rewarded for their friendship to Texas in their war for independence. The Coushatta Indians living close to this new reservation soon moved in with the Alabamas and both tribes



The State of Texas and the Federal Government are amply taking care of the Indians in the construction of homes and the providing of educational, medical and religious facilities, but the main question of individual support is left to the Indian to work out the best he can for himself and family. Through the generations past, these Indians have been prosperous, but too often they have faced starvation through no fault of their own. Changing economic conditions and depredation by their white neighbors have been largely responsible for their plight.

When conditions were at their worst on the reservation in 1934, the I.E.C.W. started a project on the reservation. This work provided an income for sixty-five families and to realize just what the I.E.C.W. meant to these people can best be determined by listening to them tell - in their own words - just how wonderful it was to have enough to eat, and how they gained fifteen to twenty pounds during the first month after they received a pay check. They had insufficient clothing and they did not have the necessities of life in their homes. The E.C.W. money has provided wash tubs, iron pots, knives and forks, cook stoves and beds and other household articles they never owned before. Small farm implements such as plows, hoes and other tools have been purchased. They have also contributed to community purchases such as a piano for the church and a coffin for their Chief, Charlie Thompson, who died September 8, 1935. This was the first casket ever used on the reservation, as ordinarily a crude homemade coffin is used which is lined with white muslin and looks very neat when completed.

In the fall of 1934 the Indians began to purchase mules out of their E.C.W. earnings. A few years prior to this date the Government had placed a great many head of mules and Percheron horses on the reservation and they all died of starvation on account of the lack of pasture and the non-production of grain. The dying of this stock had left the Indians without any power to plow or cultivate their sandy, infertile, partially cleared fields. From the E.C.W. earnings forty-nine single head of mules and horses were purchased and it was with much pride that the Indian went to town to select himself a small sized mule with which he could farm again. Very few wagons are observed as the principal method of conveyance is a crudely made sled which the one mule drags through the sand in hauling water or other supplies.



To feed these mules  
the State Indian Agent has      Indian Woman And Child, Alabama And Coushatta



Indian Women Making "Sophky"  
Alabama And Coushatta Reservation

purchased in quantity a supply of oats and hay from a small revolving fund furnished by the State. The Indian then makes his purchase from the Agent's warehouse and pays for his mule feed at the time of delivery out of his I.E.C.W. earnings. The existence of his mule depends upon this method of obtaining feed because the pasture is very poor and there is no grain obtainable from any other source.

The I.E.C.W. also has played another important phase in those Indians' lives. Heretofore there was no transportation on the reservation and it was seventeen miles to the town of Livingston. The I.E.C.W. one-half ton pick-up truck driven by the State Indian Agent makes a trip to town each Saturday with orders from each family for their week's supply of groceries, the amount of which depends upon the amount of the I.E.C.W. money on deposit with the Indian Agent. This truck has been an untold benefit to the Indians in this respect.

The Alabama and Coushattas are willing workers and have made much improvement on the reservation. The entire reservation was fenced with a hog tight wire and a slat fence on account of this being open range territory. Fire lanes, forest stand improvement, truck trails and channel clearing have been the major I.E.C.W. projects. The forest stand improvement project has removed undergrowth and undesirable standing dead timber and is giving the grass a chance to grow. This project along with the straightening and clearing out of the creek channels has given the reservation the appearance that someone lived on it. Draining the water from these creek channels has greatly contributed to mosquito control and the reduction of the malaria menace.

With their energy sapped by malaria and hookworms, and their bodies so poorly nourished and clothed, what could one expect of these people? Yet this is the condition the I.E.C.W. found them in. But the I.E.C.W. has struck a new spark of life that will if continued be a great factor in lifting these people out of their degradation. With sufficient food and all of the other benefits of the I.E.C.W. these people have taken a new grasp on life that is very encouraging.

Under the supervision of the Indian Agent, J. E. Farley, many new activities are under way. A girls' 4-H Club, a farm club for men, a woman's Home Demonstration Club, a hide tanning and leather shop, a syrup mill and

canning plant have been installed with an Indian in charge of each. A car-load of fertilizer was purchased by the State last year and together with farming projects and the poultry projects being started it is hoped that the coming season will place the Indians in better shape with food supplies than they are now.

An inspection was made in several houses and it was found that all of the garden food that they canned last year had long since been used and all that they had to look forward to was the I.E.C.W. earnings from one week's work per month which amounted to approximately ten to twelve dollars. This money provides food for a family and the upkeep of a mule. The only work off the reservation that presents itself to these Indians is farm work on the neighboring white-owned farms. Sometimes these farms are several miles from the reservation and a long day's work in the field only gives the Indian fifty cents. This work cannot be depended on continuously and is not available to everybody so it does not relieve the situation completely.

Such are the conditions on this reservation. The I.E.C.W. has instilled a new life into these people and furnished them with a hope they never had before, but that hope is rapidly turning into fear because they have all heard that the I.E.C.W. would terminate soon and their questions that remains to be answered is - "What then?" Their hope still is with the I.E.C.W.

\* \* \* \* \*

FROM POTAWATOMI AGENCY - KANSAS

The Conservation News and Views asks the following interesting questions:

During the coming year we want to carry on an educational program. In the opinion of the Indians on the reservation, what do you think we need to study more than anything else? This program will include all Indians regardless of whether they are on ECW or not. Do you need "Visual Instruction" through slides and lectures in the new community building? Do you need training or help in bringing all factions together for the purpose of promoting "Fairs, Bazaars, Community Projects, and so forth?"

These are only suggestions. What do you people need in the way of educational projects? We want an expression from you!



## EDUCATION FOR THE WHOLE COMMUNITY

By Willard W. Beatty - Director of Education, Office of Indian Affairs



"Going to School" - Western Navajo School, Arizona.

As most friends of the American Indian are aware, most of the policies actively sponsored among the Indians today spring from the findings and recommendations of the Merriam report. There has been, in a sense unusual to American party government, a fundamental continuity in the policies of the Indian Office since 1929.

I have been glad to accept my present position and take up the labors laid down by Carson Ryan because I agree so fully with the majority of the fundamental policies which he initiated. The vision of the new Government community day school as an educational center for the entire community was that of Carson Ryan before me. It is a picture envisioned by my leader, John Collier, and by my other associates in the Indian Office, and because I have found that vision an inspiring one, I have been happy to associate myself with the Indian Service.

To my mind, the plan which I shall present here briefly is not alone a plan for Indian education in the United States; it is an experiment in the betterment of rural life which, if successful, may point the way to an enrichment of life for millions of white Americans, also.

The one-room country school of pioneer America assumed a minimum of educational responsibility. It took for granted the ability of the pioneer to



wrest a livelihood from the soil and assumed that he would transmit to his children those techniques of success in practical living which he had learned in the process. The school was called upon to equip his children with those valuable tools of learning - reading, writing and arithmetic - which could not be acquired as a by-product of actively living the rural life. We are now confronted with the fact that, for a period of years, rural life has become increasingly less successful and less satisfying to white and Indian alike. The Indian has suffered an additional handicap in that he has been asked to adapt a barbaric culture to the speed and competition of our intensively mechanized civilization in a brief span of less than 200 years.

However, he faces the fundamental problem of becoming a self-respecting, self-supporting citizen able to capitalize to the full the natural assets which are his.

We have learned that removing the child from his environment and exposing him during the period of his youth to a pattern of life differing widely from that of his home has failed utterly to lift the level of Indian existence, or to supply to our Indian tribes an adequate leadership in their struggle for adaptation. Gradually it has become apparent any real education or real adjustment of the American Indian to the life about him must take place within the life of the Indian community. Indian children are now seen to possess that same right to live at home and participate in a school experience centering around the home that is assumed to be the birthright of every American youth.

The need for adult education or home and school cooperation, which is being increasingly recognized in every white community, is an even greater need of every Indian community. In building the new community school, there has been a realistic recognition of the community problems which are being faced. Indians, for all that we have done for them, are today still desperately poor. On a majority of Indian reservations, water is sadly lacking. So much of American urban life has been built around a plentitude of water that it is hard for most of us to visualize areas in which the only water within the home is carried in buckets, sometimes for miles.

In white communities in which coal, natural gas and electricity are also taken for granted, it is difficult to visualize communities which are solely dependent upon wood, and in which wood itself is scarce for all forms of cooking or heating.

One of the early errors of the Indian Service was to base its education in home economics and healthful living on the assumption that middle-class American standards could be duplicated in the Indian home. The community school recognizes this in the very structure of its building. It supplies classrooms for the educational experience of young people, but it does much more than this. Recognizing the poverty of the Indian home, it provided a kitchen and frequently a dining room, so that each pupil may receive at least one healthful and invigorating meal each day. Recognizing the fundamental importance of water, the community school has developed an ample supply, which it furnishes gratis to the members of its community, and in addition supplies facilities for bathing and for the washing of clothes.

Realizing that Indian homes are still poorly equipped, it opened rooms wherein the mothers may come to sew and develop the family wardrobe, have cooking lessons, and the social advantages of community meetings. Recognizing that the individual Indian home is poorly equipped with tools, the community school furnishes a shop to which the men of the community may bring their farm implements for repair, build furniture for their homes, and from which tools may be borrowed for the repair of the homes themselves.

Because adult Indians, as well as children, are untutored in the techniques of better living, teachers are being chosen who are sensitive to these community problems and who are ready to offer advice and guidance to the adults of their communities, as well as the children under their care. And these facilities for better home making and these shops for better home building are also used to provide practical experiences for the children in anticipation of their future needs and in satisfaction of their present-day interests.

Gradually libraries are being built up in these community day schools which can serve the adults of the community, as well as the young people. We hope, in the near future, to increase the service of these institutions with the introduction of talking motion pictures at frequent intervals.

There is probably no single community school in the Indian Service today at which all of these possibilities are fully realized. Physically many of our day school plants are inadequate to function in all the capacities which have been outlined. In others it has proved difficult to find a teacher, or teachers, sufficiently elastic in their vision to appreciate the potentialities of the new educational instrument under their control, but in proportion, as the facilities have been physically or spiritually ready, a new type of community response has been forthcoming. In those newest of our physical plants, the Navajo day schools, I have actually seen more adults busily engaged in making use of the school facilities than there have been children at work in the classroom - men and women at work on the sewing machines, women washing, wringing, and hanging clothes up to dry, men and women making use of the bathing facilities, men waiting their turn for the use of the forge and the shop too, to repair wagons, sharpen ploughs and build household furniture.

Informally, the Navajo communities have taken possession of their new day schools and increasingly, and possibly in proportion as the staff has sensed the possibilities, these institutions are beginning to function in the lives of the people.

In the Sioux area a more formalized use of the community day schools is being made. Classes of mothers are coming to learn to cook, or to sew together, or to discuss family problems, meeting regularly over a period of weeks. Men and women are coming into the schools in the evening to discuss the new civic problems aroused by the Indian Reorganization Act, and the economic implications of Indian charters and the new credit laws.

Plans are now under way for developing at the new day school's nurseries for the propagation of plants and animals which may contribute to the enrichment of the surrounding Indian community. The children are exploring the possibilities for economic enrichment of this type. Chickens, rabbits and goats are being purchased, plants are being set out and tended and the adult Indians are being encouraged to come and share in the care of the animals and the gardens for the sake of earning a portion of the increase which they or their children may take home and care for around the home.



"Recreation Period"  
Western Navajo School - Arizona.

Centers of activity of discussion of cultural enrichment in these new schools are offering a better education to children because it is an education of participation in which the children are learning to live better, healthier, cleaner, economically more productive lives by sharing in the research and the constructive activity which shall make these things possible.

In their turn the adults of the community are using the school to promote their own better living, and through this experience are learning to cooperate with and trust the school in the leadership which it is offering to them and to their children in learning to respect and dignify that which is fine in Indian tradition and adapt to their own needs that which is worthy in the culture of the white man.

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#### COVER DESIGN

The excellent design which appears on the cover page of this issue was submitted for use in **INDIANS AT WORK** by Madwahqua Tuft, who is an Indian, and is employed on I.E.C.W. as an Under Clerk Typist at Shawnee Agency in Oklahoma.



## ESSAY ON THE SISSETON RESERVATION

By Louis De Coteau - Age 13

Immaculate Conception Mission School - Stephan, South Dakota

Sisseton is located in the northeastern corner of South Dakota. Though not quite as popular as other places, it is very beautiful and you will enjoy a trip to the lakes and timbers. Many hunters from the Twin Cities of Minnesota come out here to hunt during the hunting season.

Many beautiful timbers and wonderful lakes, such as Enemy Swim and Picker-al Lake will greet the eyes of the visitor who comes out here. Many hunters would much rather look at the scenery than kill the innocent duck and pheasant.

There are rolling prairies and high hills to travel through. At night on the prairie one will feel a chill running up his spine when he hears the big gray wolf howl. You will be surprised at the beauty of the lakes on moonlight nights.

In autumn when the leaves begin to fall, it is more picturesque than ever. The beautiful red and gold leaves descending from the top of the trees are like the blessings of God descending on men.

As to the lakes they are usually surrounded by a woods. Wherever you see trees you will be sure to find a lake or creek that beckons you to jump in. All the lakes are fit for swimming and there is no law against it.

There is much more wonderful scenery that I have not seen but if you come out here you will be able to confirm this little praise of Sisseton.



"OKIYA" - (HELP)

By C. A. Thorberg, Road Engineer



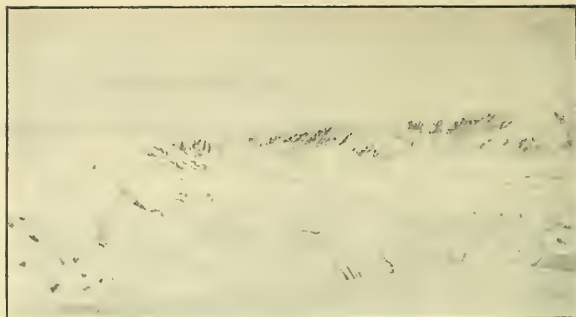
At about ten o'clock Saturday morning, February 15, 1936, a telephone call was received from Mr. Marley, Day School Teacher on top of Red Shirt Table advising that provisions for the forty-two families residing on Red Shirt and Guny Tables were needed immediately. After a hurried conference with department heads, the relief expedition was delegated to the

"Bunk Cars" Which Stored the Provisions  
Road Department. By two o'clock this same afternoon the expedition was on its way with the thermometer standing at eighteen below, and snow between two and three feet deep on the level. The two table-lands mentioned lie approximately sixty-one miles due north of the agency and even in fair weather the roads leading to them make travel difficult due to the range of badlands surrounding them.

The following road employees made the trip: Jim Salway, tractor operator; Henry Mills, tractor operator; Amos Ross, relief operator; Norman Godfrey, surveyor and relief operator; Charles Morrison, relief operator; Hobson Goings, relief operator; Tom Garcia, cook; Nick Little Bear, assistant cook; Bat Shangreau, assistant cook and handy man; Isaac Iron Cloud, truck driver; Bush Three Stars, snowplow operator; (all Indians) Seymour Hall, mechanic; and myself, (white).

The first section of the train consisted of a crawler type tractor equipped with bulldozer, the cook car, a bobsled loaded with coal and the gasoline wagon. The second section consisted of a tractor, two bunk cars, and a bobsled loaded with provisions. The balance of the provisions were stored in the bunk cars. We camped the first night some thirty miles from the agency at eleven o'clock. Supper was served on the run to save time and the cooks generously served a midnight lunch after the tractors had been filled with gas in order that they would keep running all night - to shut them off would have been suicide.

The thermometer must have dropped at least ten degrees, for after two hours in bed we all decided that if we were to come back whole it necessitated parking ourselves around the little stoves and shoveling coal. Noses and cheeks froze quickly and by close scrutiny of one another and a quick rub down with a handful of snow there were no casualties. As soon as it was daylight we again began our



Treacherous Badlands which had to be Traveled.

The going was heavy and the truck equipped with snowplow and wing was sent ahead. We arrived with the truck at the Red Shirt Table Day School at 4:30 Sunday afternoon. We were welcome visitors, but the welcoming committee was disappointed to find that we had no provisions with us.

Another blizzard had started from the northeast and after hurriedly checking our truck we turned around to meet the train. We met them in the Badlands about fifteen miles south of the Table, and here a base camp was established. We were joined here by Ben Irving, foreman and Joe Hornbeck, road carpenter. These men brought with them twelve pack saddles kindly loaned to the agency by the commandant at Fort Robinson, Nebraska. However, all Indian horses had drifted with the storm and to reach them was an impossibility.

Provisions were hurriedly loaded into two light pickups and dispatched to the schoolhouse on top of Red Shirt Table. Speed was essential because of the blizzard and the drifting snow which was closing the trail which had just been plowed out an hour before. In a telephone conversation with Mr. McGregor, Superintendent, he advised that he was sending us two pack horses from the



agency by an ECW truck driven by Alex Amiotte for use in case we could not make Cunny Table.

We crawled in that night about nine o'clock knowing full well that the worst part of our expedition was yet to come. Treacherous badlands lay between us and Cunny Table and we knew that the truck and snowplow were out of the question - it was a case

The Last of the Provisions Being Delivered.

of tractors and bobsleds. Long before dawn on Monday morning the men were stirring, eager to complete their task, and at the first streaks of dawn, seven men including myself, started with both tractors and one bobsled. Due to the treacherous badlands it was necessary to walk ahead of the tractors, feeling our way cautiously so that we would not drop into an unseen crevice and be compelled to leave the tractors until spring. The trip was made without a mishap and we breathed a sigh of relief when the last of the provisions were delivered to the first house we came to.

We arrived into base camp at 11:30 a. m., and were on the road home again at noon, arriving at the agency on Tuesday morning at 10:30 with the thermometer at forty-two degrees below zero.

Mere words cannot pay tribute to these men who braved one of the coldest spells in the history of South Dakota in order that others might survive, and I am positive that some day, somewhere, these splendid Sioux boys will find their happy hunting ground.

"Greater love hath no man than to lay down his life for another."

\* \* \* \*

#### SEALAKO

(From Poetry)

The Indians with grave impassive faces -  
Masks on dead bodies -  
Sit in the new house chanting,  
The body is a reed through which the  
    spirit blows  
And shivers, but the reed is straight,  
They are old, very old,  
Older than the hills  
Older than the world.  
The voices chant slowly, endlessly;  
Deep through a sea of feeling  
The waves of sound strike my eardrums  
Widening out in time, droning,  
Echoing back clearly,  
The gods are present,  
The gods chant slowly.  
The faces of the listeners are awesome;  
They have beheld the gods,  
They have heard their song,  
They have seen the Beginning and the End.

Ernest O'Malley

## LET'S TAKE STOCK

By Robert J. Ballantyne, Supervisor, IECW

Although March is the anniversary month for Emergency Conservation Work, Indian participation in this work did not begin until June, 1933. Therefore the month of June may more truly be designated the anniversary month for Indian Emergency Conservation Work.

Anniversaries are observed primarily for the purpose of looking back over the past and taking stock of accomplishments to date. Accomplishments of I.E.C.W. can be classified under three general headings: Relief, Training of Men and last but by no means the least, Production. In this article we shall concern ourselves with our accomplishments from a production standpoint.

During the thirty-three month period ending March 31, 1936, Indians engaged in Emergency Conservation Work had built 5,117 miles of truck trails; 1,597 miles of horse trails; 540 vehicle bridges and 178 stock bridges. Telephone lines built during this period totalled 4,343 miles.

Perhaps the most impressive record of work accomplished is shown by the construction of 542 impounding and large diversion dams, containing approximately two million cubic yards of earth fill, two hundred and fifty thousand cubic yards of rock fill and hundreds of thousands of square yards of riprapping. 5,117 springs, water holds and small reservoirs have been developed and our record on wells shows 746 have been completed, including pumps and pump houses.

Under erosion control work, we find over 61,000 check dams, permanent and temporary, have been constructed; 10,465,784 square yards of bank sloping and 1,058,096 square yards of seeding and sodding in the treatment of gullies as a prevention of further erosion.

Besides truck trails and telephone lines built primarily for forest protection, 1,082 miles of fire breaks have been constructed; 14,024 man days have been spent in fire suppression; 7,295 man days in fire prevention and 50,554 man days in fighting forest fires. 43 lookout towers and 28 lookout houses have been built.

Many other miscellaneous items of work have been completed in addition to those already mentioned, as for instance, 10,232,728 acres have been treated for rodent control; 16,410 predatory animals and 246,949 useless range stock have been eliminated and 1,985,643 rods of fences have been constructed. Maintenance of existing dams, trails, telephone lines, water systems and the various types of control work, together with numerous small items of new work complete the record of I.E.C.W. accomplishments and clearly indicate the 5,644,648 work days spent from the beginning through March 31, 1936, have produced many worthwhile accomplishments of lasting benefits to Indians and Indian reservations.



IECW AT SHAWNEE INDIAN AGENCY - SHAWNEE, OKLAHOMA

By Robert Keokuk - Senior Foreman, IECW

This Agency is composed of the Shawnee, Sac and Fox, Kickapoo, Iowa and Potawatomi Indians. We feel that we have accomplished a great deal in the three years that Emergency Conservation Work has been carried on at this Agency.

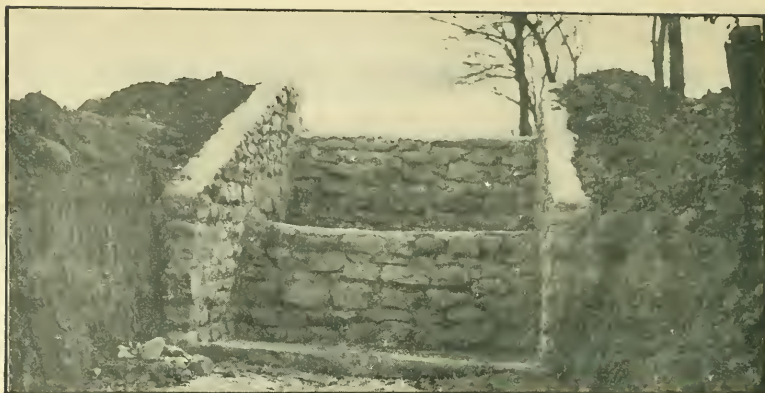
The land of these Indians has been badly eroded in the last twenty years and it was only through erosion control work that this could be remedied. Our first work was the building of brush dams, pole dams and loose rock check dams in the gullies in order to stop further erosion loss.



During this same period we were building stock reservoirs in the different Indian communities so there would be water available during the dry period. These reservoirs cover from one to three acres and are about fourteen or fifteen feet deep. We plan on stocking these lakes with fish and restoring the fishing in this locality for the Indians. Many of the IECW enrollees have started swimming in these lakes and from all reports, "the water is fine."

Sometime later temporary erosion control was ordered stopped and permanent erosion control was to take its place. Many educational meetings were held with the allottees regarding terraces and baffle work. The Indians have put up their own terraces and the IECW enrollees have constructed the baffles. These baffles are made of native rock and cement. There are five baffle crews working at the present time.

Very little damage was done to the baffles during the last rain which proves to us that our work is on a standard with the other erosion control work throughout the country.



The morale of the IECW group is fine and they appreciate the opportunity to learn more about saving the soil and wish that IECW might continue on a permanent basis.

On May 3, 1936, we took five boys to Chilocco where they attended the Red Cross Training School. Their course lasted until May 16, and we are very happy to report that two of our boys - Alec Cadue and Edwin Jennings passed the Lay Instructors course. George Davis, Alvin Falls and Ernest Murdock made the standard course.

The IECW supervisory staff includes five Indians who are members of the Shawnee, Sac and Fox and Potawatomi Tribes.



## INDIANS IN SOCIAL SECURITY

By Sue S. White

A great many inquiries have come to the Social Security Board and to the Office of Indian Affairs in regard to the eligibility of ward Indians for old age assistance under plans set up under state laws and approved by the Social Security Board for grants of federal funds under the federal Social Security Act.

In order that Indians and Indian Agents may understand the nature of some of these inquiries and the way in which they are being answered this article is written at the request of the Office of Indian Affairs by a member of the legal staff of the Social Security Board. All questions that might possibly arise are not, of course, included, but there are given a few general statements, based upon legal authority, from which the policy of the Board is being developed in its replies to inquiries from State Boards of Welfare.

There are two factors that enter into the question, the personal status of Indians as wards of the government and the character of their holdings in lands.

Indian reservations are parts of the state or states within whose boundaries the lands lie but they are not political subdivisions of the state or the United States, nor are they public institutions. They are simply lands held by the federal government in trust for the Indians. Let it be borne in mind also that these lands were not free grants from the government to the Indians but were reserved for them upon some consideration of the original occupancy of Indian tribes in lands somewhere within the territory of the thirteen original states or the territory from which other states were subsequently carved.

Indians are citizens of the United States and of the state in which they live and residents of the state and county in which they live. They are subject to the laws of the state in which they reside and entitled to the benefits of those laws except that state laws may not encroach upon the title to property held by the federal government or interfere with the Indians' peaceful occupation thereof or encroach upon the jurisdiction that the federal government has assumed to exercise over certain offenses when committed by Indians upon reservations; nor may a State act to impair the beneficent aims and purposes of the federal government in the interest of Indians as evidenced by Acts of Congress. State plans for old age assistance do none of these things that it is said a state may not do in relation to Indians or their lands, and it follows therefore that Indians are not ineligible for assistance for any of these reasons.



It is sometimes suggested that Indians are not eligible to the benefits of old age assistance because Indian lands are exempt from taxation. This is not a persuasive reason. The whole burden of old age assistance does not fall upon the states. The federal government is paying not only half of the expense that may be incurred by including Indians but also half of the entire expense of granting old age assistance to all the eligible citizens of a state, non-Indians as well as Indians. A state having a relatively small number of Indians in its population, will not count as unreasonable the suggestion that it contribute the small portion of state funds necessary to include needy Indian wards of the federal government, in view of the large sums that the federal government is contributing to include other needy aged citizens and residents of the state. As to those plans into which county funds do not enter and the state bears the entire expense (with the federal government contributing one-half) the funds may be derived from revenues other than taxes on land, such as a tax on income. If the funds come from an income tax or a sales tax upon luxuries then the argument that Indians do not pay the tax is no more persuasive than that other beneficiaries of the plan do not pay the tax. Anyone so needy that he qualifies for old age assistance will hardly be found paying taxes on income or luxuries. If the state funds are derived from a sales tax upon articles that are not luxuries the persuasiveness of the argument fails completely as such taxes fall upon the poor Indian just as upon the poor non-Indian and all consumers.

It must be borne in mind, of course, that state plans authorize assistance to only needy individuals and the need is determined by standards set up by the State Welfare Board, or whatever the stage agency may be called. Every person sixty-five years of age or over is not eligible for old age assistance and every Indian sixty-five years of age or over need not assume that he has but to apply. A need must be shown in good faith. That need will be determined by the State Agency administering the plan, or supervising the county agency's administration, after taking into consideration the circumstances and manner of living of the applicant and the cost of living in the state and county in which he resides. Then aid may be given according to the established standard, without discrimination. When an application is denied by a county welfare board the applicant may appeal to the state board where he will have an opportunity for a fair hearing.

An erroneous generalization is sometimes indulged in, to the effect that Indians already receive help from the federal government. This is usually due, without doubt, to an honest misunderstanding of the extent to which the Office of Indian Affairs has been enabled to grant direct relief from appropriations greatly inadequate for the purpose. State and county agencies administering federal-state assistance are, in increasing numbers, beginning to look at the facts in each case rather than to continue to accept a mere general impression that all Indians are adequately provided for out of some special appropriation, separate and apart from the general Social Security program.

\* \* \* \* \*



## NEWS FROM THE ARCTIC COAST OF ALASKA

By David E. Thomas, Chief of Alaska Section



The Commissioner of Indian Affairs has received the following radiogram from Mr. Charles W. Hawkesworth, Assistant to the Director of Education for Alaska, which reads as follows:

"Following from Daugherty at Barrow  
QUOTE Conditions east required immediate attention your Office Many families actual starvation Was forced to provide what food available for some Unless adequate supervised (reindeer) herds are established natives will have to be removed Dogs have practically all starved One family had to eat seal covering of kayaks Another ate seal boots Another had been without food of any description four days Arrived Barrow nine pm thirteenth UNQUOTE Daugherty for past month has been visiting Eskimo settlements east of Barrow Reindeer were introduced into Alaska to meet situation presented by Daugherty\*\*\*\*\*"

This message has reference to conditions among the Eskimos scattered along the Arctic Coast of Alaska from Point Barrow eastward to the Canadian boundary line, a distance of approximately six hundred miles in which there is not a single representative of the Government - no physician, nurse or teacher and

Teacher Leaving Public School For Reindeer Camps  
no white men. The only vessels which have ever visited this region are Amundsen's ship, which sailed across the top of the Continent on its memorable voyage through the "Northwest Passage" from East to West; the United States Revenue Cutter Bear, which placed the boundary marker on the line between Canada and the United States more than twenty years ago; schooners from the old New Bedford whaling fleet, which formerly hunted in Alaska waters; and an occasional venturesome trading vessel.

The "Daugherty" referred to in the radio message is Mr. Frank Daugherty, teacher in charge of the Indian Service school at Point Barrow, who has had seven years' experience among the Eskimos of Arctic Alaska. Last January he was given a special detail to make a survey of actual conditions among

the little-known Eskimos along the Arctic Ocean east of his station, all the way to Demarcation Point. A later radio from him lists the names of destitute families and their location, and reads:

\*\*\*\*\*Conditions due to unusual severe ice conditions and storms causing no seal no fish and few deer No supervision of herds and result deer in hands of few Stores have helped all possible but are in nearly same condition as natives Jack Smith has given over two thousand in supplies alone Tom Gordon living on straight flour Wolves have killed many deer though not such serious menace as near Barrow due to smaller herds and close herding Barter Island herd patrolled during winter with lanterns but wolves in storms killed over one hundred deer and only six hundred in entire herd Unable to give all help needed due to time as unable to procure dog feed or food for ourselves No natives vaccinated Many with eye diseases swollen rotten tonsils spine diseases and teeth in rotting condition Canadian Government is sending natives on other side Would earnestly recommend three schools to be established in order to supervise herds Fifty six school children at Barter Island one family with four to six children not counted sixty two of school age at Colville sixteen or more not counted Fifty one at Halkett Island Locations dry ground abundant Fuel available at Barter and Colville Halkett must have fuel in summer for winter use School at Barter to use coal but pitch for natives Colville abundant coal for both natives and school Good fishing grounds Many more would attend school but over age First representative of authority Government to go beyond Flaxman Island since Cutter Bear set boundary marker more than twenty years ago Enjoyable trip though had mumps and was forced to travel while having them for first five days"

The Alaska Division of the Indian Office has, for several years, had under consideration extending its service to the Eskimos of this isolated desolate region. Additional funds have been requested from Congress to relieve destitution among the natives, and it is anticipated that provision therefor will be made in our Alaska appropriation for the year



Reindeer Cabin, Shishmaref

beginning July 1. Funds have been requested to provide traveling teachers to make preliminary studies of school needs, and it is hoped that money for this purpose will be provided by Congress at an early date.

Our appropriation for the coming year does provide for the salary and traveling expenses of a field nurse, who will cover the coast villages east of Point Barrow. She will travel by dog team, with an Eskimo guide, "mushing" many miles behind the sled, sleeping in a reindeer skin sleeping bag, and finding shelter in cabins and igloos as best she can.

The Indian Office expects this summer to take over and operate the hospital at Point Barrow, which has hitherto been under the supervision of the Presbyterian Mission Board. The plan is to enlarge its facilities and extend medical aid to the Eskimos of the region visited by Teacher Daugherty.



#### GROWTH

It may take courage to be open-minded about new ideas especially when we are comfortable in our opinions and satisfied with our routine.  
\* \* \* \* \* This does not imply that essential truths which time does not change are to be scrapped. It means that whenever we reach an impasse in our learning and zeal for improvement, the paths to progress are blocked and our usefulness decreased.

- Agnes Samuelson  
Reprinted from Dine Dah-Si-Zai-  
Bina Loos.



## HASKELL VOCATIONAL GRADUATES AND THEIR JOBS

By G. Warren Spaulding and William I. Goodwin

A measure of the effectiveness of the vocational training offered at Haskell Institute is indicated by a recent survey made of the 1935 class of vocational graduates. Mr. G. Warren Spaulding, Head of the Vocational Department at Haskell, who conducted the survey, found that 19 or 51 per cent of the 37 vocational graduates replying to the inquiry were employed in trades for which they were trained.



Home Economics Class At Haskell

the inquiry are accounted for either in productive work or in school. It is also significant that the data obtained shows that 24 or 56 per cent of the entire vocational class of 43 graduates are now employed.

The information obtained from the graduates of the Vocational Department definitely shows that its graduates have been trained at least to the point where they are employable as apprentices or helpers in their respective trades. It indicates that these Indian boys are capable of gaining a foothold in industry, from which it is possible for them to strive for advancement.

The survey has revealed other facts equally as interesting. For instance, among the graduates of the eight trades represented by the June, 1935 vocational graduates who secured positions in the trades for which they were trained, each of the three boys trained in carpentry and each of the three trained in painting, obtained a position in his respective trade. Next, in the order of success in securing employment in their chosen fields, came those who were trained in power plant operation, baking, leather craft, auto mechanics, blacksmithing, welding, plumbing and printing.

It was also found that 12 or 33 per cent of the 37 vocational graduates replying to the inquiry were availing themselves of the opportunities to continue their schooling in colleges and trade schools. Only 5 or 13 per cent of the group replying to the inquiry were found to be employed in vocations other than those for which they were trained. Thus 97 per cent of the graduates who replied to



Of the 24 now employed, 13 have secured positions in the vicinity of their homes, on Indian reservations, at Indian Service schools, in Emergency Conservation Work, Soil Conservation Service, or with other government agencies, while the other 11 have taken their places with private organizations. One graduate, who was trained in auto mechanics, is employed by a private automobile body organization in Tulsa, Oklahoma, and another by a commercial automobile shop in Carrollton, Missouri; two of the painters have positions with contractors in Phoenix, Arizona. A printer has a position with a firm in Chicago and a leather craft worker is employed steadily at shoe repairing and general leather work in a private shop in Topeka, Kansas.



Students Making Marionettes at Haskell

per pound for picking grapes and hops, they range as high as \$7.00 per day. Monthly incomes in the more permanent positions range from \$45 to \$90. It may be conservatively estimated that \$65 per month represents the average income of those youths who are regularly employed.

In studying the facts presented the attention of the reader is directed to the fact that no information was received from six former students. A complete return might have improved, or defined more clearly the employment status of those who received training in baking, electricity, auto mechanics, blacksmithing, welding and masonry.

It should also be pointed out that the above accomplishments in employment by these graduates, have taken place within the six months period following graduation. Not only have these graduates secured employment in a comparatively short length of time after graduation, but they have demonstrated that they can meet competition in gaining such employment. They have sought employment of their own volition. Information received from these graduates indicates that in some instances they received the opportunity for employment because of the specific training which they had already received, and because in actual preemployment tryout work their prospective employers found them capable of doing the job required.

Only five of the 1935 class of vocational students who replied to the inquiry are employed in vocations other than those for which they were trained. Of these five there are three engaged in agricultural work, one in common labor and one in recreational work.

The wages received by those youths who are employed are significant. From piece work wages of a few cents

IRRIGATION SUBSISTENCE GARDEN PROJECTS AT THE AGENCY DISTRICT OF THE  
STANDING ROCK JURISDICTION, FORT YATES, NORTH DAKOTA

By A. M. Jeppeson, Farm Agent



Letting the Water Flow Down Furrows, 1935.

interest in their progress. The projects proved to be a success although we did not complete planting until the 27th of June, 1935.

This spring one of these irrigated subsistence garden projects was taken over by the Indian Department and a new project was developed by the Irrigation Division of the Indian Department in cooperation with I.E.C.W. The project that was taken over is known as the Fairview Irrigation Project. The members have organized an association and have adopted a constitution and by-laws. There are twenty-nine garden plots in this project, all of which are planted at this time. The water gates are being put in and the pumping of water will be begun within the next three days. A centrifugal pump has been installed by the Irrigation Department for this purpose. The Riverside Garden Club project which was developed this year is located northeast of the agency about seven miles. The members have organized an association and have also adopted a constitution and by-laws. The Riverside Garden Club has thirteen members. The gardens are all planted, and the water gates are being installed for pumping. The pumping of water for the garden plots will be begun about June 2. The Irrigation Department has also installed a centrifugal pump for this project.

After starting these two projects, we found so much enthusiasm among other neighborhoods in this district that we developed another project, with the assistance of Mr. Borgeson, IECW Engineer, known as the "Poordog Project" and named after Harry Poordog on whose land it is located. All the work of

The first irrigation subsistence garden projects on the Standing Rock Reservation were made possible last year in the Agency District through the FERA. We had two projects with white people and Indians equally divided on each project. All the members were enthusiastic about the projects and attended to their gardens faithfully. A large number of visiting Indians from other districts and jurisdictions inspected the gardens and showed great

plowing, leveling, planting and building a riffle in the creek where we expect to get the water supply from, was done by the Indians living in that neighborhood. As payment for their work we gave them credit on their emergency relief grants and fed the workers with rations while they were working. We organized a community camp and appointed an overseer to line up the work for everyone who was willing to work.



Potato Fields Thrive Under Irrigation, 1935.

Instead of each member drawing his plot of ground and planting his own garden, as we did in the Riverside and Fairview method, the project of nine acres was divided up into thirteen plots. Each plot was counted out to contain eighteen rows and a plan was set up as to what was to be planted in these rows. Each of the thirteen members takes a garden plot and plants the first three rows in corn, the next row in carrots and so forth and when all the garden plots are planted they will be planted exactly alike. Then the plots will be numbered and the numbers placed in a hat and each member will draw for his plot. All that remains to be done on this project at present, is to build a 300 foot ditch and do one day's planting.

In addition to the three projects above mentioned, a fourth project is being begun about five miles south of the agency. The Indians in that neighborhood are building a dam across a ravine which has two or three good springs in it, and we expect to irrigate about fifteen acres of gardens from this dam in the spring of 1937. The gardens will be watered by gravity irrigation. There are five families in this neighborhood who have been working on this project for a week. When it is completed it will be the simplest and

cheapest project that we have completed. It is located in a neighborhood where the people are progressive and industrious. These people are very disappointed that it cannot be used this year.



Irrigation Project, 1935.

The membership fees for the various projects range from \$4.50 to \$5.50 for a half acre lot. These fees are to be used for gas, oil and repairs of pumping equipment necessary



to operate these gardens successfully. The constitution and by-laws of the association operating these projects are drawn up in such a manner that fees can be collected through the agency office when there are trust funds to the credit of the members. Arrangements have been made to finance the pumping of water for the garden plots during the coming season. Through the collection of fees during the current year a sinking fund will be built up so that during the following year, the association will be able to finance themselves.

This membership fee will be collected annually and in that manner, the fund for gas and oil for pumping water will become more or less of a revolving fund.

We have not had any rain on the Standing Rock Reservation as yet this season. The grass out on the prairie is burning up at this time and the wheat is turning yellow in large patches. The seeds have not sprouted as yet in the late seeded gardens. There are few hardy weeds showing up. The early seeded potatoes on dry lands are up but are at a standstill and cannot live through the drought over another three or four days. We are pinning all our hopes on our irrigation subsistence garden projects.

\* \* \* \* \*

#### RECENT INDIAN OFFICE VISITORS

During the past two weeks there have been many Indians, tribal councils and field personnel visiting the Washington Office. A group of social workers who stopped here after attending the Social Workers' Conference in Atlantic City, New Jersey, last week, constituted the largest portion of the visitors. Those who were in Washington were: Mrs. Kate W. Smith, E. Mae Bratton, Sophia E. Dobelak, Vera B. Harmon, Miriam Keenan, Olive Guinn, Mrs. Isabelle Robideau, Clara Madsen, Gladys McIlveen, Gladys Tantaquidgeon, Ruth K. Heinemann, Della Ryan, Maude Lyon, Ann Zigler, Florence Nelson, Agnes Fitzgerald and Ceal Barrett.

Superintendents James H. McGregor of Pine Ridge Agency, William O. Roberts of Rosebud Agency and Lorenz C. Lippert of Standing Rock Agency, accompanied by their delegations have all been here recently to discuss tribal matters.

Chester E. Faris, former Superintendent of the Navajo Reservation and recently appointed Field Representative of the Commissioner has also been in Washington.

Homer Morrison, Superintendent of Education for the State of Washington has also been in the Office to discuss various matters with the Education Division.

At the invitation of the Department of Interior the well-known marionette players of Haskell Institute, Lawrence, Kansas, came to Washington to present a portion of their interesting production for the entertainment of the visitors to the third triennial convention of the Associated Country Women of the World which met in Washington June 1-5. A public performance was also arranged, and under the auspices of the Washington Kiwanis Club the marionette players appeared in the Shrine Auditorium before an enthusiastic audience.



## FROM IECW REPORTS

Leisure Time Activities at Consolidated Chippewa. (Minnesota) Fine weather the past week. Started the boys warming up and picking out the members for the A #1 ball team. The boys all flock to the ball diamond after supper for practice. Several games are scheduled and considerable rivalry is evident for places on the first team.

Each barrack is organizing a team and the ball season at this camp will soon be under full swing. The I.E.C.W. orchestra played at one of the neighboring dances last Saturday night and received favorable mention in the local papers. Charles Evans, Group Foreman.

Work at Northern Navajo Sub-division. (New Mexico) Work is going along very nicely. The boys have a number of small bridges in this week, and have made good progress with the road and slashing. George Bloomfield, Senior Foreman.

Construction Work at Truxton Canon. (Arizona) Work was started on the cattle guards this week. Most of the guard rails have been welded together and are ready to lay. Next will come the preparations for laying or rather the digging and concrete work.

The water lot and protection fence construction is coming right along under the direction of Assistant Leader Fielding. Mike Matuthanya and his crew are back on the job again, and they are going to finish the development of Surprise Spring. This development has become larger than it was first intended.

As we have had no base camp, most of our entertainment for the men has been centered around Peach Springs. At the present time, the soft ball game holds full sway. Efforts have been made to form a league. Two teams are representing Peach Springs.

They are the Peach Spring's Senators and the Walapai Tigers. The league hasn't fully materialized yet, due to the fact that the organization in two other towns has not progressed as we hoped. We will be starting baseball this next week. It has been a little cold around this vicinity. Other towns and other teams have already gotten a good start, but we hope to catch up with them in a little while. Charles F. Barnard.

Spillway Work at Cheyenne. (South Dakota) The men are working on the outlet cut off walls of the spillway this week. The excavation for the wall was an extremely hard undertaking in that the men had to handle pure black shale. Every precaution was taken so that no one was in danger of "cave-ins" as the shale slacks quickly when exposed to the air. The wall was formed and concrete poured this week so that one wall was completed.

A well drilling rig started drilling holes on each side of the spillway concrete crest this week and the poles were piped and sealed with concrete blocks. Grout was poured into two of the holes under pressure so as to seal off any openings, holes or layers that may be present. However, the results were not the ones expected, and planned, and another pumping of grout will be tried next week.

Friday and Saturday of this week was set up as clean-up days on the Cheyenne River Reservation and was carried out in this camp as well as the rest of the projects on the reservation. All rubbish, cans and so forth are removed every week from the camps, but this week all unnecessary belongings or junk which accumulated was neatly stored, and all the families raked their yards or space surrounding their tents or shacks, and burned the dead weeds and tall grass surrounding same.

The trucks stopped hauling riprap for the dams and hauled rubbish from the camp. The camp was put in a neat and clean condition. However, none of the camps or projects wait for a clean-up day date. Every week and day of the week on the Cheyenne River Reservation is clean-up day. Leon P. Poitras.

Road Maintenance at Sac and Fox Sanatorium. (Iowa) Assistant Forest Engineer Mollison, who had been called away, returned this week to assist with the timber estimate. Trees coming into bloom and the blanket of wild flowers underfoot make this task an unusually pleasant one.

The entire boundary fence has now been reconditioned. Maintenance of plantation fences was begun. The fence surrounding our Black Ash plantation in Whisky Bottom was badly damaged by the spring flood and will require considerable work.

Work was started on the Monor Road maintenance. We have been fortunate in having the County furnish a road maintainer with driver. However, much of the work is done by hand, because a spring oozes out of the bank on the south side of the road and runs down the ditch. The maintainer cannot operate in the re-

sulting muck. This condition will ultimately be remedied by the use of culverts which are now available without additional cost.

Picnic ground maintenance is progressing nicely as is also picnic ground development. Stumps are being removed in Whisky Bottom so that weeds can be mowed. This pasture might well be developed into excellent hay land. We thought the work we did last year had resulted in failure. However, there is a good catch of Alsike clover and other grasses. The ground is still too wet to sow seed at this time. R. W. Helwig, Assistant Forester.

Erosion Control at Winnebago. (Nebraska) This week we finished erosion control work on some 10 farms on the Winnebago Reservation comprising more than 700 acres. This work has been done on land which has shown a greater need than most of the surrounding farms, in addition, it has benefited many adjoining farms, therefore the saving to agricultural land is having a far-reaching effect

During the past week this locality has had several good showers which have brought the rainfall up to normal. Alfalfa, sweet clover and the small grains are well along and the outlook for ample forage seems assured.

On several farms where the rainfall has been extremely heavy the erosion control method used by our I.E.C.W. is showing up very well. The green willow and cottonwood used in dam construction late last fall show a great deal of growth which increases their value in this work. George Gregory, Foreman.

Fire Pre-Suppression. The patrolmen on fire pre-suppression are

being put on other work as the spring rains have set in and the timber is damp and green and will not burn in its present state.

Timber Estimate. Two men are at work on "Timber Estimate" on tribal land. The method used is to take one forty acres and make a tree count and tally size and specie. Skip two or three forties and do the same. Tally also, are forties which have second growth with comment as to size and thickness of stand. In this way a good average stand can be determined. The men accomplish about three forties each day. R. P. Detling, Project Manager.

Progress at Shoshone. (Wyoming) The last week on the fence has been about the same as usual, the work consisting of digging post holes, setting posts, stretching wire, hauling posts from the agency, hauling brace posts from the mountains and camp maintenance. We now have about eight miles of fence completed.

Every evening the men play baseball and soft ball. We won a baseball game from the Milford Camp last Sunday afternoon, and hope to do as well hereafter. Sidney Davis.

Cutting Posts at Phoenix (Arizona) The Camp Verde sub-division started five men to cutting posts on Wednesday, May 6; this is a starter on our I.E.C.W. project.

We are getting the posts on the forest reserve land, about 20 miles from the reservation. The men are camping up there, and coming home over the week-end and are boarding themselves. Therefore, they are establishing their own camps.

I take them, and their camp equipment up Monday morning, and bring them back Friday evening. We are getting good cedar posts, and the boys are doing good work.

Activities at Klamath. (Oregon) A crew of three men began logging out fire trails in the Boundary Butte region.

The telephone maintenance crew are repairing line 7 and will soon have it in good condition again.

A fire starting apparently from the Forest Lumber Company Plant at Pine Ridge necessitated calling out the ECW men. Felix Dunmore.

Truck Trail Repair At Mission (California) Repairs to truck trails continued this week as well as cutting and burning brush on firebreaks. The ground is fairly moist and little fire hazard. However, all precautions are taken and men left on patrol all night until fires are out beyond question. R. A. Wehr.

Progress at Great Lakes (Wisconsin) Spending fifteen months in Camp Marquette has given me the opportunity to work on many interesting projects. Of this period fourteen months have been spent in the capacity of truck driver, assistant leader and leader.

Two of the most outstanding characteristics noted in the enrolled men are a willingness to work and a past experience that enable them to do the work at hand in a workmanlike manner. A. E. Rehberg.

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